

The second Sermon

for ten; nay an hundred for one, & in
the world to come, life euerlasting: tha-
is, a thousande for one. That we may
receiuē this usurie, let vs pray that the
wordes which wee haue heard out of
this Psalme, may dwel with vs till wee
dwell in heauen.

FINIS.

The second Sermon

for ten; nay an hundred for one, & in
the world to come, life euerlasting: tha-
is, a thousande for one. That we may
receiuē this usurie, let vs pray that the
wordes which wee haue heard out of
this Psalme, may dwel with vs till wee
dwell in heauen.

FINIS.

Three Praiers, one for the³
Morning, another for the
Euening : the third for a
sick-man.

Whereunto is annexed, a god-
lie letter to a sicke-friend; and a
comfortable speech of a
preacher, vpon his death
bed. 1591.

By Henry
Smith



LONDON.

Imprinted for Thomas Man. 1591.

22703



¶ Three Prayers, one for
Morning, another for Euening,
the third for a sicke man.

A Morning Praier.

O Lord prepare our hearts to pray.



Ternall God, giuer
to them which want,
Comforter to them
which suffer, and for-
giuer to them which
repent : we haue no-
thing to render thee
but thine owne . If
wee coulde giue thee
our bodies and soules, they should be saued by
it ; but thou werst neuer the richer for them.
All is our dutie, and all of vs cannot performe
it ; therefore thy sonne died , and thy spirite
descended, and thy Angelles guide , and thy
Minis-

Ministers teach, to help the weaknesse of men:
 All things call vpon vs, to call vpon thee; and
 we are prostrate before thee before we knowe
 howe to worship thee: euен since we rose, we
 haue tasted many of thy blessings, and thou
 hast begun to serue vs, before wee begin to
 serue thee. Why shouldest thou bestow thy
 health and wealth, and rest, and liberty vpon
 vs more than other? wee can giue no reason
 for it, but that thou art mercifull. And if
 thou shouldest draw all back againe, we haue
 nothing to say, but that thou art iust. Our sins
 are so grieuous and infinite, that wee are faine
 to say with *Iudas*, *I haue sinned*, and there stop,
 because we cannot reckon them. All things
 serue thee, as they did at first, onely men are
 the sinners in this world. Our heart is a roote
 of corruption, our eyes are the eyes of vanitie,
 our eares are the eares of folly, our mouthes
 are the mouthes of deceite, our hands are the
 hands of iniquitie, and euery parte doth dis-
 honour thee, which would bee glorified of
 thee: The vnderstanding which was giuen
 vs to learne vertue, is apt nowe to apprehend
 nothing but sinne: The will which was giuen
 vs to affect righteousness, is apt nowe to loue
 nothing but wickednes: The memory which
 was giuen vs to remember good things, is apt

now to keepe nothing but euill things. There
is no difference betweene vs and the wicked,
wee haue done more against thee this weeke,
than we haue done for thee since wee were
borne, and yet we haue not resolued to amēd;
but this is the course of our whole life, first we
finne, and then wee pray thee to forgiue it,
and then to our sunnes againe; as though wee
came to thee, for leauē to offend thee. And
that which should get pardon at thy handes
for all the rest, that is (our prayer) is so full of
toyes and fancies, for want of faith and reu-
rence, that when wee haue prayed, wee had
neede to pray againe that thou wouldest for-
giue our prayers, because wee thinke least of
thee, when we pray vnto thee. What Father
but thou, could suffer this contempt, and bee
contemned still? Yet when we thinke vpon
thy sonne, all our feare is turned into ioy, be-
cause his righteousness for vs is more than our
wickednes against ourselues. Settle our faith
in thy beloued, & it sufficeth for al our iniqui-
ties, necessities, infirmities. Now Lord we go
forth to fight against the world, the flesh and
the Deuill: and the weakest of our enemies,
is stronger than we: therefore we come vnto
thee for thy holy spirite to take our parte, that
is, to change our mindes, and wills, and af-
fessions, which we haue corrupted, to remoue
all

all the hindrances which let vs to serue thoe
 and to direct all our thoughts, speeches , and
 actions to thy glory,as thou hast directed thy
 glory to our saluation. Although wee be sin-
 ners(O Lord)yet we are thine , and therfore
 we beseech thee to seperate our sinnes from
 vs, which would seperate vs from thee , that
 we may be ready to euery good, as we are to
 euill: Teach vs to remember them.that thou
 mayest forget them, and let our sorrow here,
 preuent the sorow to come: We were made
 like thee,let not flesh and blood turne the I-
 mage of God to the Image of Sathan:Our foes
 are thy foes,let not thine enemies preuaile a-
 gainst thee to take vs from thee, but make thy
 worde vnto vs , like the starre which lead vnto
 Christ : make thy benefites,like the piller
 which brought to the land of promise : make
 thy crosse,like the messenger which compe-
 led guests vnto thy banquet: that wee may
 walke before men like examples , and alway
 looke vpon thy sonne , how he would speake
 and doe, before wee speake or do any thing.
 Keepe vs in that feare of thy maiesty that we
 may make conscience of al that we do, & that
 we may count no sin smal, but leave our lying
 & swearing,& surfeting,& coueting, & boas-
 ting,& flanting,& inordinate gaming , and
 wanton sporting,because they draw vs to o-

ther sins, & are forbidden as straightly as other.
 Let not our hearts at any time bee so dazled,
 but that in al tēptations, we may diserne be-
 tweene good & euil, between right & wrong,
 between truth and error: & that we may iudg
 of al things as they are, & not as they seeme to
 be; let our minds be alwayes so occupied, that
 we may learne somthing of euery thing, & vse
 all these creatures, as means & helps prepared
 for vs to serue thee. Let our affections growe
 so toward one another, that we may loue thee
 as much for the prosperitie of other, as if it
 were our owne: let our faith, & loue, & prayer
 bealway sō ready to go vnto thee for our help,
 that in sicknes we may find patiēce, in prison
 we may find ioy, in pouerty we may find con-
 tentment & in all troubles we may find hope.

Turne all our ioyes to the ioy of the holy
 ghost, & al our peace to the peace of consciē-
 ces, & all our feares to the feare of sin, that we
 may loue righteousnes, with as great goodwill,
 as euer we loued wickednes: and go before o-
 ther in thākfulnes towards thee: as far as thou
 goest in mercy towards vs before thē: taking
 all that thou sendest as a gift, and leauing our
 pleſures before they leaue vs, that our time to
 come may be a repentance of the time past,
 thinking alway of the ioyes of heauen, the
 pains of hel, our own death, & the death of thy
 sonne

sonne for vs. Yet Lord let vs speak once again
 like *Abraham*, one thing more wee will beg
 at thy hands, our resolutions are variable, &
 wee cannot performe our promises to thee,
 therfore settle vs in a constant forme of obe-
 dience that wee may serue thee from this
 houre, with those dueties, which the world,
 the diuell, and the flesh would haue vs deferre
 vntill the poynt of death.

Lord wee are vnworthy to aske any thing
 for our selues, yet thy fauour hath preferred
 vs, to be petitioners for other. Therefore we
 beseech thee to heare vs for them, and them
 for vs, and thy Sonne for all. Blesse thy vni-
 uersall Church, with truthe, with peace, and
 thy holy discipline: Strengthen al them which
 suffer for thy cause, and let them see the spirit
 of comfort comming towardes them, as thy
 Angels came to thy sonne, when he was hun-
 gry. Be mercifull vnto all those which lye in
 anguish of conscience, for remorse of their
 sinnes: as thou hast made them examples, so
 teach vs to take example by them, that wee
 may looke vpon thy gospell, to keepe vs from
 dispayre: & vpon thy law, to keepe vs from
 presumption. Prosper the armyes which
 fight thy battayles, and shew a difference be-
 tweene thy seruants and thy enemies, as thou
 didst betweene the *Izralites* and the *Egyptians*,

that they which serue thee not , may come to thy seruice, seeing that no God doth blesse besids thee. Make vs thankfull for our peace, whom thou hast set at liberty, while thou hast layd our dangers vpon others, which might haue layd their dangers vpon vs: And teach vs to builde thy Church in our rest , as *Salomon* built thy Temple in his peace . Haue mercy vpon this sinfull land, which is sick of long prosperitie, let not thy blessings rise vp against vs, but indeue vs with grace as thou hast with riches, that wee may goe before other nations in religion, as we goe before them in plenty ; giue vs such harts as thy seruaunts should haue: that thy will may bee our will; that thy law may be our law; and that we may seeke our kingdome in thy kingdome: Giue vnto our prince a princely hart, vnto our counsellors, the spirite of counsell, vnto our Judges the spirite of Iudgement, vnto our ministers, the spirite of doctrine . vnto our people, the spirite of obedience: That we may all retain that communion here, that we may injoy the communion of Saints hereafter. Blesse this familie with thy grace and peace, that the rulers thereof may governe according to thy worde, that the seruants may obey like the seruants of God, and that wee may all so loue one another, that we may all be loued of thee.

Now

Now
ynder
hort
more
wee p
praye
name
uiour
vnrig
uen. &



for a g
inher
ted, of
mercy
thy b
creatu
as thy
turne
haue
be mo
them

Now Lord we haue commenced our sute, our
understanding is weake, and our memory
horte, and we vnworthy to pray vnto thee,
more vnworthy to receiue the things which
wee pray for: Therefore we commend our
prayers and our selues vnto thy mercy in the
name of thy beloued sonne our louing Sa-
uiour, whose righteousnes pleadeth for our
vnrighteousies. *Our Father which art in hea-
uen. &c.*

A prayer for the Euening.



Lord God, what shall we ren-
der vnto thee for all thy bene-
fites? which hast giuen thy
Sonne for a ransome, thy holy
spirite for a pledge, thy word
for a guide, and reseruest a kingdome for our
inheritance: of whose goodnessse we are crea-
ted, of whose iustice we are corected, of whose
mercy we are saued: our sinnes striue with
thy benefites which are moe, let vs count all
creatures, & there be not so many of any kind,
as thy gifts, except our offences, which we re-
turne vnto thee for them. Thou mightest
haue saide before we were formed: let them
be monsters, or let them bee Infidels, or let
them be Beggers, or Cripplles, or Bondslaues
so

so long as they liue: But thou hast made vs to
 the best likenes, and nursed vs in the best re-
 ligion, and placed vs in the best land, that
 thousands would thinke themselues happy if
 they had but a peece of our happines. There-
 fore why shoulde any serue thee more than we
 which want nothing but thankfulnes? Thou
 hast giuen vs so many things, that scarce wee
 haue any thing left to pray for, but that thou
 wouldest continue those benefites which thou
 hast bestowed already: yet we couet as though
 we had nothing, and liue as though we knew
 nothing: when we were children we deferred
 till we were men; now we are men, we deferre
 vntill we be old men; & when we be old men,
 we will deferre vntill death. Thus we steale
 thy gifts & do nothing for them, yet we look
 for as much at thy handes, as they which serue
 thee all their liues. The least of thy blessings
 is greater than all the curtesies of men,
 and yet we are not so thankfull to thee for all
 that we haue, as we are to a friēd for one good
 turne: wee are ashamed of many sinnes in o-
 ther, and yet we are not ashamed to commit
 the same sins our selues, and worse than they;
 yea wee haue sinned so long almost, that wee
 cau doe nothing else but sinne, and make o-
 thers sinne too, which would not sinne but for
 vs: If we do any euill, we doe it cheerfully &
 quickly

uickly, and easilie: but if we doe any good; we doe it faintly, and rudely and slackly: when did we talke without vanitie? when did wee sue without hypocrysie? when did we baraine without deceite? when did we reprooue without enuie? when did we heare without wearines? when did we pray without tediousnes? Such is our corruption, as though we were made to sinne: in deede, or in word, or in thought we haue broken al thy commaundements, that we might see what good is in euill, which hath left nothing but guilt, & shame, & expectatiō of Iudgement, while we might haue had peace of conscience, ioy of heart, & al the graces which come with the holy spirit. Some haue beene wonne by thy word, but we would not suffer it to chaunge vs: some haue beeene refourmed by thy crosse, but we would not suffer it to purge vs: some haue beeene moued by thy benefites, but we would not suffer them to perswade vs: nay, we haue giuen consent vnto the deuill, that we wil abuse all thy giftes, so fast as they come: and therfore thy blessings make vs proude, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercy secure, & all thy benefits are weapons to rebel against thee, that if thou looke into our hearts, thou mayest say our religion

figion is hypocrisie, our zeale enuie, our wifforf
 dome pollicie, our peace securitie, our life ress, wh
 bellion: our deuotion endes with our prayers but wh
 and we liue as thogh we had no soules to sauerest all
 What shall we answe for that which ouerfull
 conscience condemnes? We are one day neare tot , y
 rer to death since we rose, when we shall giue et the
 account how every day hath beene spent, and see di
 how we haue got these things which other hinges
 will consume when we are gone: And if thou which
 shouldest aske vs nowe, what lust asswaged? Lor
 what affection qualified, what passion expellis be
 led, what sinne repented, what good perfor
 med, since we began to receiuie thy benefite haue h
 this day: We must confesse against our selues patien
 that all our works, words, and thoughts haue vnt
 been the seruice of the worlde, the flesh and guide
 the deuill: We haue offended thee and conuict
 temned thee all the day, and at night we pray by be
 vnto thee, Father forgiue vs all our sinnes and te
 which haue dishonoured thee, while thou hat w
 didst serue vs: runne from thee while thou hings
 didst call vs: and forgotten thee whilst thou were
 didst feede vs: so thou sparest vs, so we sleepe tempt
 and too morrow we sinne againe: this is the discre
 course of all our pilgrimage , to leauie that ent
 which thou comauandest, & to do that which sleepe
 thou forbiddest. Therfore thou mightst iust bee b

forsake vs, as we forsake thee: & condemne
s, whose conscience condemnes our selues:
but who can measure thy goodnes which gi-
est all, and forgiuest all ? Though we are
infull, yet thou louest vs: though wee knock
at, yet thou openest: though we aske not,
yet thou giuest : What shold wee haue if
wee did serue thee , which hast done all these
ainges for thine enemies ? therefore thou
which hast giuen vs all things for thy seruice,
O Lord giue vs a hart to serue thee , and let
this be the houre of our conuersion , let not
will ouercome good , let not thine encouer
aue his will , but giue vs strength to resist,
atience to endure , and constancie to perse-
vere vnto the ende . Instruct vs by thy vord,
uide vs by thy spirit, molifie vs by thy grace,
umble vs by thy corrections , winne vs by
thy benefites, reconcile our nature to thy wil,
and teach vs to make profite of euerie thing,
that wee may see thee in all things , and all
things in thee . And because wee walke be-
weene thy mercie and iustice through many
temptations, gouerne our steppes with such
discretion, that the hope of mercie may pre-
eape dispaire , and the feare of iustice may
keepe vs from presumption : that in myrth
wee bee not vaine , in knowledge wee be not
proud,

proud, in zeale we bee not bitter, but as the
 tree bringeth foorth first leaues , then blos-
 soms , and then fruit, so first wee may bring
 foorth good thoughtes, then good speeches
 and after a good life , to the honour of thy
 name, the good of thy children, and the salua^ttion
 of our souls, remembredg the time when gaine
 we shall sleepe in the graue, and the day when
 we shall awake to iudgement. Now the tyme
 is come (O Lord) which thou hast appointed
 for rest , & without thee we can neither wake bounde
 nor sleep, which hast made the day and night hath
 and rulest both: therefore into thy hands we mercy
 committid our soules and bodies which thon to life
 hast bought , that they may serue thee : and
 store them O Lord to their first image , and we
 keepe them in thy serlice , and resigne vs no praise
 to our selues again, but finish thy worke, that seruice
 we may euerie day come neerer and neerer to com-
 thy kingdome, till we hate the way to hell, But L
 much as hell it selfe , and euerie cogitation of thow
 and speech, and action , bee so many steps thowre
 heauen. For thy names sake, for thy promis Davi-
 sakes, for thy sonnes sake O Lorde , we lift v^e wilt a
 our harts, handes, and voice vnto thee in his name,
 which suffered for sinne, and sinned no willin-
 Our father. &c.

A prayer for a sick man.


 Almighty God and almercifull father,
 which art the phisition of our bodies
 & soules, in thy hāds are life & death,
 thou bringest to the graue, and pullest back
 gaine: We came into this world vpon con-
 dition to forsake it whensoeuer thou wouldest
 hal vs, and now the sommers are come, thy fet-
 ters hold me, & none cā lose me but he which
 bound me: I am sick in body and soule, but he
 hath stroken me, which in iudgement sheweth
 mercy. I deserued to dye, so scone as I came
 to life: but thou hast preserued me till now e,
 and shall this mercy bee in vaine, as though
 I were preserued for nothing? Who can
 praise thee in the graue? I haue done thee no
 seruice since I was borne, but my goodnes is
 to come, and shall I die before I begin to liue?
 But Lord thou knowest what is best for all, &
 if thou conuert me, I shall be conuerted in an
 houre: And as thou acceptedst the will of
 Dauid as well as the aet of Solomon; so thou
 wilt accept my desire to serue thee, as well as
 if I did liue to glorifie thee. The spirite is
 willing, but the flesh is fraile, and as I did liue
 infully whensoeuer thy spirit was frō me, so I
 shall dye vnwillingly, viles thy spirit prepare
 me:

me : therfore deare father giue me that minde
 which a sick man should haue and increase
 my patience with my paine, and call vnto my
 remembrance all which I haue heard or read
 or felt, or meditated, to strengthen me in thi
 hourē of my triall, that I which neuer taught
 any good while I liued, may now teach other
 how to dye, and to beare their sicknes pati
 ently: apply vnto me all the mercyes and me
 rites of thy beloued sonne , as if hee had dyed
 for me alone. Be not from me when the ene
 mie comes; but when the tempter is busiest
 let thy spirit bee busiest too : and if it please
 thee to loose me out of this prisō, when I shal
 leauē my earth to earth, let thy Angels carrie
 vp my soule to heauē, as they did *Lazarus*, &
 place me in one of those mancions which thy
 son is gone to prepare for me: This is my me
 diatour which hath reconciled mee and thee
 whē thou didst abhor me for my sins, & thou
 didst send him from heauē to vs , to shew that
 thou art bound to heare him for vs. There
 fore in him I come vnto thee, in him I call vp
 on thee: O my redeemer, my preseruer, and
 my Sauiour, to thee be all prayse with thy fa
 ther and the holy spirit for euer. Amen.

*What shall stay me from my Father, my
 Brother, and my comforter?*



A comfortable speech,
*taken from a godlie Preacher, lying vpon his death
 bedde: written for the
 sicke.*

SOFTEN I have thought upon this sentence, Owe to GOD a death, as his Sonne dyed for me. Euer since I was borne, I haue beene sayling to this Hauen, & gathering patience to comfort this houre: therfore shall I be one of those guests now, that wold not come to the banquet when they were invited. What hurt is in going to paradise? I shall lose nothing but the fence of euill: and anon I shall haue greater boyes then I feele paines: for my head M. is

is in heauen already, to assure me tha
 my soule & bodie shall follow after.
 death where is thy stting? Whie shoul
 I feare that which I would not escap
 because my cheifest happinesse is be
 hind, & I cannot haue it, vnlesse I go
 vnto it? I woulde goe through hell t
 heauen, and therefore if I march bu
 through death, I suffer lesse thē I w^t
 suffer for God. My paines doe not di
 may me, because I trauel to bring fort
 eternall life, my sinnes doe not frigh
 me, because I haue Christ my Redee
 mer; the Judge doth not astonish me
 because the Judges sonne is mine ad
 uocate; the deuil doth not amaze me
 because the Angels pitch about me
 The graue dooth not grieue me, be
 cause it was my Lordes bedde: ô tha
 Gods mercie to me, might moue othe
 to loue him: for the lesse I can ex
 presse it, the more it is. The Prophet
 and Apostles are my fore-runners; e
 uery man is gone before me, or els he
 will followe after me; if it please God
 to receiue mee into heauen before thi

which

which haue serued him better, I ovve
more thankfulnes vnto him. And be-
cause I haue deferred my repentance
till this houre, whereby my saluation
is cut off if I shold die suddainlie, loe
howe my God in his mercifull prouide-
nse, to preuent my destruction, calleth
me by a lingering sicknes, which
staith till I be readie, and prepareth
mee to my ende like a Preacher, and
makes me by wholesome paines wea-
rie of this beloued world, least I shold
depart vnwillingly, like them whose
death is their damnation. So he loueth
mee while hee beateth mee, that hys
stripes are plasters to sau me; there-
fore who shall loue him if I despise
him? This is my whole office now, to
strengthen my body with my hart, &
be contented as God hath appointed,
vntill I can glorifie him, or vntill hee
glorifie me. If I liue, I liue to sacrifice,
& if I die, I die a sacrifice, for his mer-
cie is aboue mine iniquitie. Therefore
if I shold feare death, it were a signe
that I had not faith, nor hope as I pro-

M. 2. fessed,

felled, but that I doubted of Gods
truth in his promise, whether hee will
forgiue his penitent sinner or no : it is
my Father, let him doe wha seemeth
good in his sight : *Come Lord Iesus, for*
thy seruant commeth : I am willing,
helpe my vnwillingnes.

Thus the faishfull depart in another
sort, with such peace & ioy round
about them, that all which see,
wish that their soules may followe
theirs.

A

A Letter written to ones freende in his sicknesse.

BEloued, I maruell not that you haue paine, for you are sicke : but I maruell that you couer it not for offence , because the wisedome of a man is to bite in hys griefe, and alwaies to shew more comfort in God, than paine in suffering. Now God calleth to repetitions, to see whether you haue learned more constancie thā others ; if sicknes be sharp, make it not sharper with frowardnes: but know that this is a great fauour to vs, when we die by sicknes, which maketh vs readie for him that calleth vs. Now you haue nothing to thinke vpon but God, and you cannot thinke vpon him without ioy : your greefe passeth, but your ioy will neuer passe. Tell me (patient) how many stripes is heauen worth ? Is my freend only sick

M. 3. in

in the world, or his faith weaker than others? You haue alwaies praied *T by Will be doone*, and nowe are you offend-ed that Gods will is doone? Howe hath the faithfull man forgotten that all things (euen death) turne to the best to them that loue God? Teach the happie (ô Lord) to see his happi-nesse through troubles. Every paine is a preuention of the paines of hell, and euery easc in paine, is a foretast of the easc and peace and ioyes in heauen.

Therefore remember your owne comforts to others before, and be not impatient, when there is most need of patience, but as you haue euer taught vs to liue, so nowe giue vs an example to die: and deceiue sathan as Job did.

FINIS.

201

on

2.

2